THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"In famine he shall redeem thee from death: and in war from the power of the sword" (JOB 5 : 20).

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HOW THE "MORMONS" GOT THEIR NAME.

BY DR. JAMES E. TALMAGE.

THE term "Mormon," with its many derivatives, was first applied to the people by way of nickname. It came into use through common reference to the Book of Mormon, which was published to the world in 1830, the year in which the so-called "Mormon" Church was organized.

The Book of Mormon is known to-day, by name, at least, among reading and thinking people generally; and the misrepresentation embodied in its pseudonym, the "Mormon Bible," is now pretty well understood. As set forth upon the title-page of this much-discussed work, the book purports to be a translation of certain ancient records, which in turn were in part an abridgement of more extended writings giving an account of the aboriginal peoples of the western continent, of whom the American Indians are the degenerate posterity.

The "Mormons" know no substitute for the Holy Bible of Christendom, which they affirm to be a sacred Scripture, and verily the word of God unto the world. Their Bible is the authorized, or King James' version; and this they accept without reservation, save as to certain mistranslations, most of which are proclaimed by theologians and Bible scholars of the world.

The "Mormon" people do not resent the misnomer by which they are commonly known, and which has been fastened upon them by popular usage. They deplore, however, the possible misunderstanding that the Church to which they belong professes to be the church of Mormon. It should be remembered that Mormon was a man, a very distinguished and a very able man, it is true, an eminent prophet and historian, according to the record bearing his name, but a man, nevertheless. The "Mormon" Church affirms

itself to be in no sense the church of Mormon, nor the church of Joseph Smith, nor of Brigham Young, nor of any man other than the Savior and Redeemer of the race. The true name of this Church, the designation by which it is officially known as an organization among men, is the Church of Jesus Christ of Latter-day Saints.

The "Mormons" claim that this distinguishing title was given through divine revelation; and they cite as evidence of propriety and consistency attaching to its bestowal the words of the resurrected Christ to the disciples of the ancient Church in the West, as recorded in the Book of Mormon, page 536. To the supplication: "Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter." The Lord Jesus Christ, there visibly present, replied:

"Verily, verily I say unto you, why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; therefore whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name? for if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel. Verily I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call, in my name; therefore if ye call upon the Father for the church, if it be in my name, the Father will hear you; and if it so be that the church is built upon my gospel, then will the Father shew forth his own works in it."

The "Mormon" people aver that the distinguishing features of their religious system, in short, the essentials of the philosophy of "Mormonism," are epitomized in the name of their organization—the Church of Jesus Christ of Latter-day Saints.

"Our Lord came that we might have life, and have it more abundantly. Even if we are past the meridian, we have hardly yet begun to taste how good the waters of life are. The best is yet to be. * * * And so, setting ourselves in quiet confidence to the task of each new day, we also say by faith, with that hard-pressed comrade in the good fight, 'Thanks be unto God, which giveth us the victory through our Lord Jesus Christ.'"—Selected.

HOW TO TEACH THE SAINTS.

A Paper Read at a Priesthood Meeting Held at Blackburn, Liverpool Conference, March 25th, 1916, by Elder Benjamin F. Hulme.

The teaching of the Latter-day Saints covers a large field of missionary experiences, the details of which cannot be mentioned in to-day's meeting; but President Francis M. Lyman, in the notes to be referred to daily, epitomizes all instruction upon what to teach, and how to teach, in these words: "Get an understanding of the gospel, and teach it as the Spirit directs." Could we but comprehend that sentence, and thoroughly live it, we should need no further lesson; but that implies a great deal. To get an understanding of the gospel requires much prayer and study, and we can have the guidance of the Spirit only to the extent that we are in tune with the Infinite, and are humble and submissive.

I shall endeavor to discuss briefly the following lines of thought:

1. Let us keep in mind our purpose, or intention, of making the gospel our major subject.

2. Let our action and example be worthy of servants and ministers of God.

On the first topic, that of our purpose, in England, I can say that, had it not been for the gospel and our desire to obey the call to perform a mission, and thus help some of our fellows to an understanding of the restored gospel of Christ, not one of this body of missionaries would be present here to-day. We came, not for our own pleasure; not to see England; not to make personal friends of the people of England, nor to learn their customs and peculiarities; nor did we come to entertain, or be entertained, socially, by the people. But our entire purpose is, or should have been, this: We have a knowledge of the restoration to the earth of a plan, and the only plan, whereby man may again enter God's presence and gain eternal life. We have had joy and consolation from this teaching, inasmuch as we have followed it, and we hope that there are people in all climes who are worthy of this message. The call came for us to go and search them out, and testify of this blessing to humanity, and thus to aid them to gain eternal life, "God's greatest gift to man." Surely, our ideal is high, and our purpose great. Let us keep our banner up, and our flag unfurled.

Concentrated foods sometimes need diluting or mixing with a less nourishing material in order to be most effective. Many a stomach has been turned against eggs by being overloaded with them. In a time of long winter in Utah, the farmers had corn shipped in from the east for their horses. One fed his horses on corn only, and they became very poor. His neighbor went out on the ice and cut bullrushes, and his horses ate a certain quantity with a relish, and kept in good condition. The corn alone was too

nutritive; but when mixed with the rushes made a digestible ration. It is so with the higher laws of living. A student desires to specialize in his study of medicine, for instance; then he makes medicine his major, but he does not study that alone. He adds English, mathematics, etc., in varying amounts, so that his schooling may not be monotonous, and to make his training broad. He also takes part in the social life of the school. The colleges recognize the value of the other subjects, to the extent that they demand the credits before they graduate the student. But who, desiring to become expert as a medical doctor, would allow history, or English, to be his major in college? Or, what man would expect his horse to do well on the coarser food, the rush which contained only roughness, with little, if any, nutrition? Or, where is the man who would refuse to eat concentrated food at each meal, because someone had ruined his stomach with an overdose?

The above examples, it seems, illustrate two possible extremes in teaching the gospel. I believe that it is quite possible to be so enthusiastic in many cases in continually preaching, that our sincerity and earnestness become monotonous, and people may dread to see us come. We may visit a family when we can easily detect that they are in no mood to listen to what we might desire to teach. If that were the case, it would be foolish, until the mood had noticeably changed, to begin on religion. If we went to a home and stayed for several hours, we might, no doubt, overdo the purpose, if we continually preached. Judgment and tact are often required in introducing a religious topic; but if properly done, there are few instances when a half hour cannot be spent interestingly conversing on a gospel theme. If conditions are such that people cannot be interested in the gospel, or its relatives, one would be most unbrotherly, if he remained, and did not take part in whatever of innocent pastime was offered. He could call that a social hour, and call again when different conditions would perhaps prevail. Extremely fortunate is the fisherman who has never drawn in empty nets. This instance is introduced as a possible extreme; but perhaps the opposite is more probable.

When an elder visits, time after time, and no mention is made of the chief object of his visit, he is feeding rushes alone to his horse, and will find him growing weak for lack of nourishment. This is the extreme which perhaps needs greatest mention. There is a danger that we may be so afraid that people will be bored with something that they do not want to hear, that we do not accept all the best opportunities of furthering our purpose. And, as a consequence, we spend hour after hour talking war, or worse still, some silly nonsense that neither enlarges the intellect nor the soul; when, if we only had the initiative to begin a conversation on religion, or to illustrate impressively a scriptural truth, or, perhaps, sing a hymn, we would enjoy the hour tenfold more than otherwise, and not a whit less than the saints. The life insurance

agent and the steel-tie salesman furnish excellent examples of how we should avail ourselves of the opportunities to present our subject before the people. Wherever the agent is, if he talks ten minutes with a man who by any possibility could be interested in life insurance, the subject is mentioned, and quite emphatically. Whether the salesman, by invitation, dines with you, or whether he meets you in your business, he never forgets that his major is to sell his wares.

Perhaps these belong to the opposite extreme; but if these agents can interest people enough to talk with them upon a subject which is plainly for their own as well as the listener's benefit, financially, how much more ought we to be able to interest people in the plan for their own salvation? So, in concluding this topic, let me say, even though occasionally we spend an hour with the saints without opportunity, let us not feel discouraged; but there is something desperately wrong if it often happens that we spend the evening, and not a half hour upon the gospel, or its relatives. Let us keep our mind upon our object, with a great determination not to fail, and our eyes open for opportunies.

2. Let our example and manner be worthy of servants and ministers of God. Example is the greatest method of teaching, and precept is seldom very effective, unless backed by example. The greatest orator is the one whose life speaks out. We are the elders of the Church, holding the holy Priesthood of God, and it is easy to see how the saints can justify themselves in doing worse things than they would expect us to do. Let us not force them to excuse so many faults of ours by the old saying: "He is only human, he isn't perfect."

There is danger in our variety of meetings with the saints to show our weaknesses in character. Therefore, President Lyman's instructions are good. "Be genteel, and pattern after the best in manly manner. Do not engage in rowdy or undignified sports, but follow in the demeanor of a dignified and manly minister." Young people sometimes get so pent up with energy that they imitate the court fool or the circus clown when any semblance of freedom is given, and we are of the same class that President Hyrum M. Smith was speaking to when he said: "You are all boys; no more can be expected." We are boys, with a few exceptions; but we are not children. We need not be sanctimonious, or long-faced; we can be pleasant and cheerful. Let us exercise good wit and humor moderately, but not indulge too much in silliness and nonsense. Let us never allow ourselves to become hypocrites by teaching one thing and doing the opposite; nor tie our own tongues against teaching a truth by not living it, at least, in good part. One's impression depends largely upon the respect which his hearers have for him. Therefore, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The saints have a hard time to hold to the "iron rod" in this environment. It is really miserable for them to be "Mormons" among those who were their dearest friends. How glad we should be when we have an opportunity of making their burdens light by an encouraging word or an appreciation of their attentiveness, be it great or small, and how cruel of us if we should make their misery greater by nagging or scolding! Every Latter-day Saint who tries to live the gospel here, is a noble soul, and they all have such confidence and respect for the elders that we should, for their sake as well as our own, pray God for the power to be true to our trust. I do not feel it my duty to remind the saints of all their weaknesses, and make them wish it would soon be time to go; nor do I think that the majority of the time need be spent in talking about their duties, or religion at all, for that matter. Every time an elder, for whom the saints have respect, goes to their homes, if he has the proper spirit with him, he will teach and encourage by example, if not by precept, and impressive is the teaching of example.

In conclusion, I will say again that no definite rule can be given as to how to teach, as conditions and characters are so different. But one general thing that can be said is, that we conquer selfishness, get a pure love for the saints, and remember our position and major object. When we do that, we shall be the mirror through which God shows His love for His people. "Get a knowledge of the gospel, and teach it as the Spirit directs."

A TEST CASE.

THE *Daily News and Leader* of September 26th, this year, contains the subjoined report, which is of some interest to the readers of the *Star*:

"A test case as to whether or not a Mormon 'minister' is liable to military service was decided at the Feltham police court yesterday, when a Mormon elder, named W. S. Hawkes, was summoned for failing to report to the military authorities.

"Lieut. Moxey said the defendant was registered as a warehouse manager. He was 39 years of age, and was placed in Class 45. When notice was served upon him, the defendant wrote that he was a priest of the Church of Jesus Christ of Latter-day Saints, and therefore exempt. Witness read a letter from the Director of Recruiting at the War Office, stating that he was unable to accede to the claim that the defendant was a 'regular minister of a religious body' as provided for in the Act, and that the man was liable for service. Lieut. Moxey added that the Latter-day Saints was not among the list of exempted professions.

"On defendant's behalf it was stated that he was ordained a priest in 1910, and an elder in 1914. He conducted the service in his church in North London every Sunday, but, according to the rules of the Church, he had to earn his living during the week. But the defendant did not

cease to be a priest on that account. There were no paid ministers in the Church, and all had to earn their own livings.

"A Magistrate: Is this church identified with the Mormon body?—It is.

"The Bench said they did not recognize the defendant as a minister of a recognized religion, and handed him over to the military. On a question of appeal being raised, however, he was allowed his liberty, on a promise to surrender when necessary."

CHRONOLOGY OF THE WAR.

September 2.—Eastern coast attacked by thirteen hostile airships. One raider brought down in flames.

September 3.—Battle on the Somme resumed after a week's interruption. The British and French report brilliant success. Dar-es-Salaam, the capital of the German Protectorate in Africa, occupied by the British.

September 11.—The allied forces on the Somme claim to have captured 12,617 prisoners as the result of one week's operations, and advanced from 300 to 3,000 yards on a front of 6,000 yards. Rumanians make progress in Transylvania.

September 16.—The Serbian official communiqué reports progress near Florina; twenty-nine guns and many Bulgarians captured. The British report says: "We have captured practically all the high ground between Combles and the Pozieres-Bapaume road. Most of Boleaux Wood (east of Guillemont), Flers, High (Foureaux) Wood, Martinpuich and Courcelette have fallen into our hands. Over 2,300 prisoners have been taken so far. They include six battalion commanders." The French official statement reports a fresh success, which further closes the ring round Combles, which is threatened from the north-west, south, and south-east. In the Dobrudja the Russo-Rumanian forces are retreating.

September 22.—The British capture two lines of trenches between Flers and Martinpuich. The Cretans revolt, and disown Constantine, the Greek king. The Rumanians and Russians defeat the Bulgarians and their allies in the Dobrudja.

September 23.—Hostile aircraft raid eastern counties. Two brought down in Essex. One crew perished in the flames. Another crew, consisting of twenty-two officers and men, captured.

September 26.—Venizelos, Admiral Coundouriotis, and a few supporters, leave for Crete to support the revolutionary movement. The revolutionists take possession of Canea. The French report a total of 65,800 German prisoners as the result of the battles on the Somme and Verdun, up to the 18th of September.

September 27.—Combles, Thiepval, and Guedecourt captured by the British and French. Five thousand prisoners taken in the last few days.

September 30.—Crown Prince Rupprecht predicts that the war will last through another winter.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 5, 1916.

EDITORIAL.

A TEST CASE.

ELSEWHERE in this imprint of the *Star* will be found a report of a friendly test case, in which the question is raised as to whether a minister of the Church of Jesus Christ of Latter-day Saints can claim exemption, under the law, from compulsory military service. It was decided against the elder, on the ground, as stated by the Bench, that "they did not recognize the defendant as a minister of a recognized religion." From a private source the information comes that this decision was a great surprise, because the defendant seemed to have a perfectly clear case under the law—both the letter and the spirit of it; and because the question before the Bench was not whether the religion of the Latter-day Saints is a recognized religion, but whether the defendant was a regularly appointed minister of a church.

To the Latter-day Saints it is of no importance whatever whether their Church is recognized, or not, by a London, or any other magistrate. The Church of our Lord and Savior was not recognized by the Roman magistrates during the long centuries when the Christians were exiled, imprisoned, fed to the wild beasts, burned, beheaded, crucified, and otherwise hurled into eternity as things unclean and contaminating. Was it, on that account, not the Church of Christ? Christianity was not a "recognized religion" when Martin and Maximilian, two noble Romans, suffered martyrdom because they told the judges that they were Christians, and as such could not fight. John Bunyan was not "recognized," when he languished in Bedford jail for twelve years, for praying and preaching. But he, nevertheless, belonged to a class of people in whose ranks were found some of the best and noblest men that ever trod English soil. We mention these well-known historical facts merely as illustrations of the statement made that the Latter-day Saints care very little for the recognition of man, as long as they are conscious of having the approbation of their Father in heaven. That is what is of value to them.

But although human recognition to the Latter-day Saints counts for very little, there is a question suggested by this case, and similar cases, which is of tremendous importance to the English people generally. And that is this, whether, even under anomalous conditions, the law is to be honored and maintained in its supreme majesty, or whether arbitrary rulings, at times, are to take the place of law. That, we say, is a question of vital

moment. It is of the utmost consequence in every free country under the sun, that the law be upheld, and that the legal rights of all, even the humblest, be sacredly guarded, for history teaches with unmistakable clearness and emphasis that such conscientious regard for law is the best, if not the only protection against anarchy and confusion. The case should, therefore, not be left where it is. It should be submitted to higher authority, and a decision as to what the law actually is should be given. If the *law* exempts from military service all ministers *except those of the Church of Jesus Christ of Latter-day Saints*, well and good! No protest will be raised against the law. But if that is not the law, a ruling that reads such a meaning into it should not be permitted to stand.

The Latter-day Saints, as a Church, do not object to military service when necessity calls for it. They regard war, under present political and social conditions, as a necessary evil, and they believe it is their duty to take their part of the burden all have to bear, when war comes. This is proved by the fact that hundreds of Church members, both here and in Canada, have enlisted, many of whom have fallen in the service of their country. It is proved by the fact that the saints have loyally taken their share of the work at home for the comfort of the boys in the trenches and hospitals, as well as in the active service abroad. This is the view of the majority of them. But there are among the saints, as in other churches, a few conscientious objectors, and they are certainly entitled to the consideration intended by a generous and just law.

The question of the recognition of the Church of Jesus Christ of Latter-day Saints is, we imagine, largely one for theologians to answer.

According to the accepted, orthodox view there is an invisible church as well as a visible one.

The invisible church, according to Bishop Ryle, "is composed of all believers in the Lord Jesus." It is, he maintains, "a church which is dependent upon no ministers upon earth," and, furthermore, upon no "forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates, nor any act of favor whatsoever from the hand of man." Hooker says that the members of this invisible church are known only to God, "who seeth their hearts." It follows that, for any mortal man to say who does or who does not belong to this church, is mere idle talk. No magistrate can decide that the Latter-day Saints are excluded from that so-called "mystical body," while the members of the Church of England, or the Quakers, belong to it.

The visible church, according to the Westminster Confession of Faith, consists of all who profess the true religion, and their children. To quote:

"The visible church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation" (Chapter 25: 2).

The central thought here expressed is that all who profess "the true religion"—not the Presbyterian, Anglican, Roman, nor any other theology, but true religion—belong to the visible church of our Lord. In "The Form of Presbyterial Church government," this is made clear, "Particular churches in the primitive times were made up of visible saints, viz., of such as, being of age, professed faith in Christ, and obedience unto Christ, according to the rules of faith and life taught by Christ and His apostles; and of their children." By this definition the Latter-day Saints certainly belong to the visible Church of our Lord; for they believe in Him and His atoning work, and they endeavor to keep His commandments to the best of their understanding and ability.

Dr. Charles Hodge, professor in the theological seminary, Princeton, N. J., has this paragraph on "Christ's Visible Kingdom":

"As religion is essentially spiritual, an inward state, the kingdom of Christ as consisting of the truly regenerated, is not a visible body, except so far as goodness renders itself visible by its outward manifestations. Nevertheless, as Christ has enjoined upon His people duties which render it necessary that they should organize themselves in an external society, it follows that there is and must be a visible kingdom of Christ in the world. Christians are required to associate for public worship, for the admission and exclusion of members, for the administration of the sacraments, for the maintenance and propagation of the truth. They therefore form themselves into churches, and collectively constitute the visible kingdom of Christ on earth, consisting of all who profess the true religion, together with their children."

Here, again, is a recognition of the Church of Jesus Christ of Latter-day Saints as a part of the visible church, for they, too, are associated for public worship of God through Jesus Christ, the Mediator between God and man; for the admission and exclusion of members, for the administration of the sacraments, and the maintenance and propagation of truth. The only exception that can be made to the definition quoted is, that the saints have not "organized themselves," but have been organized, as they firmly believe, by divine revelation and inspiration; but that should not disqualify them from occupying a place in the visible church, of which all other church organizations are said to form parts.

We do not believe that the Scriptures teach the existence of an invisible *church*. The term, we hold, is not scriptural. In the inspired writings the Church of Christ always appears as a visible body of worshipers. But that point is not argued here at this time. We have only endeavored to show that by accepted

definitions there is no reason why the Latter-day Saints should be refused recognition as a church. No one who judges impartially, in the light of the word of God, or of reason, can take that antiquated position.

J. M. S.

A CLERGYMAN'S THREAT.

Elder George Brooks, Jr., president of the Irish conference, writes from Belfast, Ireland, under date of September 27th, 1916, as follows:

"Here is a few minutes' interesting experience, which I shall relate after giving a quotation from The Second Epistle of Mormon to his Son Moroni: 'And now my beloved son, notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God.'

"On going into a new field of labor this morning and laying out a new district for tracting, I was fortunate, I thought, in meeting a clergyman. In answer to my inquiry as to whether he was the pastor of the parish, I was answered in the affirmative. My next statement, evidently, was misleading, for when I told him that I intended doing some work in that district, he asked me if I wished to be married, his arm quietly finding its way about my waist. I answered him that I was a missionary, and was going to do missionary work in that district. To his next question, 'What denomination do you represent?' I answered, 'The Church of Jesus Christ of Latter-day Saints, or the body of people commonly known as "Mormons"!'

"'Mormons!' he exclaimed, 'We'll not have you here at all; and if you value your life, you will get out of here. There were some of your men here once before, and we chased them out, and if you do not go out, we'll put you out.' He said, 'I want to be frank and forewarn you, that if you put any value on your life, you will get out of this district.'

"I told him that that would not be a very Christian-like way to treat a missionary of Christ in a Christian country. I informed him that I had come six thousand miles with a message of the gospel, and was going to deliver it. I tried to get a word with him, but he declared that my message was of the devil, and wanted nothing to do with me, nor my doctrine.

"On turning around, he saw a lady of the parish standing by, to whom I was introduced as a wicked 'Mormon' among them, and she was advised to have nothing to do with me. He would take no tracts, and advised her not to take any. But she turned to me, saying, 'I once knew some very nice "Mormon" elders up on

Botanic Avenue. She took my tracts, the pastor departed, and I went on about my business, meditating upon the words of our Savior, 'The hireling fleeth because he is an hireling, and careth not for the sheep.'"

MINUTES OF NEWCASTLE CONFERENCE.

THE semi-annual Newcastle conference was held at Westfield Hall, Alexandra Road, Gateshead, on Sunday, September 24th, 1916. President George F. Richards, of the European mission, President Jonathan Hunt, and Elders Vincent Shepherd, Evan O. Perkins, and Henry C. Phipps of the Newcastle conference were present.

The morning session opened by singing, "O, how lovely was the morning." Prayer was offered by Brother Victor S. Jefferson. Continued by singing, "'Tis sweet to sing the matchless love."

Under the direction of President Jonathan Hunt, the sacramental gem was recited. The Sacrament was administered by Brothers T. Stawart and W. Derbyshire. Matthew 23: 37-40, was recited, the congregation being led by President Jonathan Hunt.

President Jonathan Hunt welcomed all, and prayed that God would bless those who took part. He then introduced President George F. Richards as president of the European mission, after which he gave a report of the work in the conference. He stated that the elders had received great help from the saints, and expressed his appreciation of their efforts. The Gateshead branch was in good order, but the Sunderland and South Shields branches needed attention. The speaker exhorted all to work earnestly and sincerely.

The next speaker was Elder Vincent Shepherd. He said we were all anxious to learn to live the gospel of God. The great point in life, when we have understood the principles of the gospel, is to live them. The speaker next gave his report on the Gateshead branch. He said all the saints were good workers. The branch had a splendid Relief Society. "Mutuals" had been started for the winter. The Sunday School had been reorganized. The speaker also mentioned the library which the saints of Gateshead intended to have.

Sister Grace Brown sang a solo.

Brother T. Stawart was next called upon to give his report on the reorganization of the branch. He spoke of the Relief Society, and stated that it was a great success. Brother Stawart bore a strong testimony regarding the gospel.

The solo, "Dear to the heart of the Shepherd," was rendered by Sister Winnifred Burns.

President George F. Richards occupied the remaining time of the session. He said he was happy to be able to attend the con-

ference, and commented on the speaking and singing, which, he said, were in strict harmony with the Spirit of the Lord. He said that many beautiful teachings are contained in the songs we sing. We have many opportunities to lift our voices in defense of the gospel. The speaker then spoke of the persecution of the Church as the work of Satan. Just as the eyes of Saul of Tarsus were blinded, so it is with the spiritual organs of vision of the world to-day, for the adversary is alive on this earth. The speaker stated that the concert recitation, "Thou shalt love the Lord thy God with all thy heart," etc., would make a beautiful text. He related a dream he had had in Gateshead, and explained how he thought he had embraced Christ in pure love of Him. It is impossible to love the Father without the Son, for they are one in all that is of interest to us. The speaker urged all to be charitable towards one another, for if we have not charity, we are as nothing. God intended us to learn certain things in our homes, obedience and love. We have a noble ancestry in being born of God; therefore, as we honor and love our earthly parents, so must we honor and love our heavenly Father. This is a world in which we grow to perfection, and it is our mission to uproot all mean actions. Life, health, and everything else come from God, and to appreciate this we must learn to love our God with all our hearts. If we love the Father, there is not a commandment we will not obey, and by loving our fellowmen we manifest our love.

The congregation sang, "Sing we now at parting," and the benediction was pronounced by Brother J. G. Liekess.

There were sixty-five people present.

The afternoon session commenced at 2:30 by singing, "Redeemer of Israel." Prayer was offered by Elder Henry C. Phipps. Continued by singing, "O'er the gloomy hills of darkness." After the hymn, a little child was blessed by President George F. Richards.

The first speaker was Elder Evan O. Perkins. He bore a strong testimony regarding the gospel. He referred to several of the propheeies of the Prophet Joseph Smith that had been fulfilled, and stated that all the prophecies uttered by him would be fulfilled. Through the Prophet we have the holy Priesthood, and every elder can trace his Priesthood back to the Prophet who accomplished all God gave him to do, and sealed his testimony with his blood.

The solo, "There is a green hill far away," was rendered by Miss Griffiths.

Elder G. Tait was called on to give his report on the Darlington branch. He stated that the branch had not increased in numbers, but there were some investigators. He spoke of the half-heartedness of some of the saints, and of the help received by those who did attend. We must all, he said, use self-effort, for it educates us. The pleasure of living the gospel is never-ending.

The solo, "I'll go where you want me to go," was rendered by Sister Dorothy S. Mackinlay.

Brother W. Derbyshire was next asked to give his report on the Middlesbrough branch. He said the branch was in a good condition. He declared we had received a light, and that we should share it with others. He bore a strong testimony, and stated that, through living up to the principles of the gospel, he had received many blessings. Other people watch our lives, and we must set an example. We should obey the voice of God.

Sister M. E. Forster rendered the solo, "Lead, kindly light."

President George F. Richards was the last speaker. He said, in part, that we are not all thoroughly consistent. If we lived the laws perfectly, we would be one with Christ and our God. He stated that "Mormons" was not the proper name of the saints, but we do not object to it, as "Mormonism" means more light. We ought to be pure in heart to do justice to that name. The world repudiates the Prophet Joseph Smith because he was, as is generally held, a poor, uneducated boy, of humble birth; but God chooses the "weak" of the earth to accomplish His purposes, that no flesh shall glory in His presence. The speaker related the dream of Nebuchadnezzar, and stated that the "little stone" cut out of the mountains without hands was the kingdom set up by Joseph Smith. The speaker read some of the opinions of leading men, in the United States, concerning the Church of Jesus Christ of Latter-day Saints, which were all favorable towards the Church. He referred to the reorganization of the Gateshead branch, and advised all in office to exercise their authority in a pleasing and humble way. He spoke of the possibility of the saints being left without elders, and advised them to work together.

The names of the general and local authorities were presented and were unanimously sustained.

The Gateshead branch was reorganized, the following-named officers being sustained: Branch presidency—Thomas Stawart, president; Albert E. C. Banks, first counselor; Isaac Gray, second counselor; Dorothy Mackinlay, clerk; Agnes Jefferson, chorister; Winnie Mackinlay, organist; and Winona Brown, assistant organist. Sunday School—Albert E. C. Banks, superintendent; Anthony Robinson, first assistant; Robert Graham, second assistant; Louie Barron, secretary and treasurer; Grace Brown, chorister; and Mona Brown, organist. Mutual Improvement Association—Gray Hales, president; Winnie Mackinlay, first counselor; Ethelind Blanche Banks, second counselor; Francis Graham, secretary and treasurer; Louie Barron, chorister; and Mona Brown, organist.

After singing, "Now let us rejoice," the benediction was pronounced by Elder G. Mills.

There were one hundred and forty people present.

The evening meeting commenced at 6 o'clock by singing, "We

thank Thee, O God, for a prophet." Prayer was offered by Brother John Forster. Continued by singing, "Come, come ye saints."

Elder Henry C. Phipps was the first speaker. He said he had enjoyed the spirit of the meetings. If you call upon God, He will help you in your labors. This had been the experience of the speaker. He gave a good report of the saints in West Hartlepool.

A duet, "My mountain home," was rendered by Sisters Silverton and Taggett.

Elder George Hills was called upon to report the South Shields branch. He said the saints were all good workers, and enjoyed their work. He bore his testimony, which he said he had received from the Lord.

A duet, "O, it is wonderful to me," was rendered by Sisters Gladys and Lena Scott.

The next speaker was Brother John Dixon of Shildon. He bore a strong testimony. We were as Christ's disciples, who were told to preach the gospel to every kindred, tongue, and people.

Sister Winnifred Burns gave a report of the Carlisle branch. She stated that the branch was in the hands of three sisters. She spoke of the lack of support received by those in authority, and said she hoped the condition of the branch would be a warning to others.

Sister E. Grey gave a report on the work of the Relief Society.

A solo, "Nearer, still nearer," was rendered by Sister Louie Barron.

President Jonathan Hunt bore a strong testimony of the truth of the gospel.

President George F. Richards was the last speaker. He proceeded to show from the Scriptures, that notwithstanding there are many religions organizations upon the earth to-day, as was the case in the days of the primitive church, one only could be true, having in it the power of God unto salvation; hence, having the recognition of the Lord. That one gospel originated in heaven before the world was, when Christ, our elder brother, the first-born in the Spirit, was chosen to be the Savior of the world. The same gospel has been given in different dispensations, and is again, in fulfilment of prophesy, restored to earth, through the instrumentality of the Prophet Joseph Smith. The responsibility of setting aside the gospel plan which the Lord gave, substituting one of man's making, is tremendous. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10: 1). The responsibility and condemnation is even greater attending those who undertake to lead others away from the true plan by the preaching of a substitute religion. We have the assurance that we have received the true gospel and with it the authority and responsibility to preach it in all the world for a witness unto all nations, and then shall the end come.

After singing, "O my Father," the benediction was pronounced by Brother R. A. Hanson.

There were one hundred and fifty people in attendance.

A Priesthood meeting was held at Sunderland, September 23rd, 1916, at 2:30 p.m. President George F. Richards was present. Very favorable reports were given by the elders, who said that unity and the Spirit of the Lord were made manifest in the various branches. President George F. Richards gave valuable instructions and advice for the guidance of the elders.

DOROTHY MACKINLAY, Clerk.

FROM THE MISSION FIELD.

Releases and Departures.—Elder George M. Tonks has been honorably released from his labors in the British mission, and sailed for home September 22nd, 1916, per s.s. *Scandinavian*. Elder Nels C. Jorgensen has also been honorably released from his labors in the British mission, and sailed for home September 29th, 1916, per s.s. *Metagama*.

Branch Reorganized.—President James Gunn McKay reports that the South London branch of the Church of Jesus Christ of Latter-day Saints was reorganized on Sunday, September 24th, 1916. Elder William Payne and all the officers were honorably released, whereupon Elder Henry J. Stagg was set apart as branch president, with Elder William R. Attwood as counselor, and Sister Edith Turner as clerk.

Baptisms.—On Wednesday, September 20th, 1916, a baptismal service was held in the vestry of the Latter-day Saints' Chapel, 23 Booth Street, Handsworth, Birmingham (Birmingham conference), when five souls were added to the fold of Christ, Elder Herbert P. Haight officiating, assisted by President James Laird.

Two baptismal services were held in the Princess Building, 106 Ann Street, Belfast (Irish conference), September 25th, 1916, when four souls were added to the body of Christ. Elder William W. Kent and President George Brooks, Jr., officiated at the services.

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